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The New Woman of the Orient.

Fifth Study—"Western Women in Eastern Lands."

BY MRS. JOHN P. WHITE, MANHATTAN, KANSAS.

WHEN the Western woman went to the East with her message of love, it was only natural to expect that there would be a New Woman of the Orient. The new teaching aroused new interest, raised new ideals, made new people. Thousands of the women to-day throughout the non-Christian world are rejoicing in the good news that in Jesus Christ there is "neither male nor female"' and as they lift their voices in songs of rejoicing they can say, "If any man (or woman) be in Christ he is a new creature, old things are passed away, behold all things are become new."

To the heathen woman unwelcome at birth, untaught in childhood, unloved in wifehood, uncared for in motherhood, it would seem that the gospel would first appeal to her as a relief from physical suffering. One need not look far for evidence to show that the gospel makes our heathen sister

A New Woman Physically.

First the attitude of the family relative to her advent is changed. Happy the girl in a non-Christian land who is born in a Christian home. In some lands where girl babies commonly received such names as "Want-a-boy," "Too-many-girls," "Little Trouble," "Sorrowful" and "Hateful," they are now being called "Little Love," "Little Joy," "Little Precious."

Where the gospel has touched heathendom there has been a tremendous saving of life. Baby girls in China thrown into the towers, into ponds or on the roadside to be devoured by animals, have been rescued by the scores, likewise babies carried in baskets through the streets of Chinese cities to be sold as slaves or worse, have often since the time of the missionaries found a beautiful refuge in Christian orphanages or homes.

When in the years of famine all India cried for bread, Christians rescued hundreds of girls as well as boys from starvation.

The gospel has brought relief to the women of China; "lily feet" are waning. It was through missionary influence that the first sentiment was aroused against the cruel custom of foot binding. In the early years of missonary work girls were permitted to attend school with bound feet. To forbid the practice at that time meant to drive every girl back to heathenism. Gradually rules became more rigid until to-day every school has only natural-footed girls.

Through tracts prepared by missionaries

the wife of a business man began to work for the *Tien Tsu Hwei*, (Natural Foot Society). Prominent native men and women became interested and finally the Empress Dowager issued an edict saying, "As the custom of footbinding among Chinese women is injurious to the health, the gentry and notables of Chinese descent are commended earnestly to exhort their families and all who come under their influence, to abstain henceforth from that evil practice, and by these means gradually abolish the custom forever."

It has been said by the Chinese that "for each pair of small feet there has been shed a *kang* (barrel) of tears." This cruel custom, that has held sway for more than 1600 years, entailing unspeakable suffering, is rapidly yielding to a more excellent way taught by the Western woman. Indeed natural feet are becoming so common that a mother recently complained to a missionary that she could not find husbands for her daughters because they had unfashionable small feet.

Chinese girls as well as those of some other lands have been taught to play. Missionary teachers found them morose, quite unwilling to engage in what they deemed unwomanly, undignified exercise. Through calisthenics, drills and gymnastics girls have been led out into a play life to which they had been strangers.

It is not too much to say that the gospel clothes the heathen woman. Our missionaries in the Sudan have told us how their presence among the Shullas led both men and women to desire clothes, and how without any special effort being made by them the people began to get cloth and make garments. After a hard fought battle in India in which missionary women took a prominent part the non-caste women of Southern India were given the legal right hitherto denied them, to wear garments above their waist.

Through the agitation of Christian people and of missionaries in particular, the British government has enacted several laws that are calculated to relieve the suffering of India's women. The *suttee* has been abolished: it has been made a crime to consummate marriage with a woman child under twelve years of age; widow remarriage has been legalized. Recent legislation has made it a crime to disfigure a widow of sixteen years or under by shaving her head, whether this is done with or without her consent."

The stories of the sufferings of our sisters in heathen lands have often made us shudder and have filled our hearts with pain. No phase of missionary work among women is more Christ-like than the work of the physician and nurse. Missionary hospitals have opened wide their doors to suffering womankind, and multitudes have found healing within their portals.

The girl with defective eyes is below par in the matrimonial market of the East. When Dr. Mary Eddy, of Syria, had straightened the cross eyes of a number of maidens, a Moslem said to her "You have provided these destitute ones with homes by your skill, you have laid up more merit in heaven than if you had journeyed to Mecca."

A large service has been rendered to the blind through Dr. Moon's system of reading by means of embossed type, which has been applied to over four hundred and sixty languages and dialects. This devoted Christian inventor has literally given sight to the blind and opened the treasures of the Word of God to millions of sightless readers.

Great as has been the physical blessings conferred upon the non-Christian woman by the messengers of the gospel they are secondary. The gospel makes her

A New Woman Intellectually.

The sacred books of Confucianism, Hinduism and Mohammedanism give woman an inferior place. She has not rights equal with man, she is supposed to be lacking in capability and capacity for learning.

The story of the beginning of girls schools in Egypt is almost identical with the story of beginnings in other lands. Girls never had been taught; they could not learn; they would become proud and disobedient to their husbands, and other similar ideas made it almost impossible to start schools. But wonder of wonders, when the few girls who were permitted to attend proved that they were of a higher order than the animals, girls' schools began to be in demand wherever the missionary was found. These are of every grade, from the primary school that aims at little beyond the three R's to the college; from the boarding school with its languages and music for rich men's daughters to the professional school.

The most of the girls who are privileged to attend the mission schools have gone back to their father's home or to new homes of their own, to make life sweeter, brighter and better for their own little circle of friends. In every missionary land, however there are a few brilliant women who have excelled their sisters in intellectual attainments. They are known to us because of what they have accomplished in their various lines.

We shall call only the roll of India's leading women who have developed under Christian influence. Mrs. Bose, the first native lady to take the degree of M. A., in Bengal; Miss Cornelia Sorabji, who graduated with honor from Oxford University and was admitted in England to practice as a barrister; Miss Lilavati Singh, who was at her death the president of Isabella Thoburn College for Women, in Lucknow; Miss Tora Dutt, a noted poet; Mrs. Satthianadhan the novelist and Pundati Ramabai, the social reformer.

Since the dawn of the new era in Turkey the education of girls has received a new impetus. Girls' schools are in demand. Women are to be permitted to prepare themselves to be physicians and nurses. Women who have grown up in houses where according to Moslem custom and belief no picture was allowed to adorn the walls, have asked that an art school for women be opened in Constantinople. This Hamid Bey has agreed to do.

The leading woman in Turkey, Madame Halideh Salih, was trained in the American College for Girls. She is the only Mohammedan woman in the Turkish Empire who holds the degree of Bachelor of Arts. Her father was secretary of the Treasury in the palace of the Sultan. As she married a very prominent man her social standing is not endangered. She writes for all the papers of Constantinople and is a leader in the new women's clubs, as well as being a member of two men's clubs of the league of public safety and a press club.

The Department of Public Instruction has asked her to outline the course of study necessary for the re-organization of Girls' Schools in Turkey.

Last year when the American College for Girls was celebrating an anniversary, Madame Halideh Salih made an address in "faultless English." This rare Moslem woman is throwing all her energy into a helpful uplifting service for the betterment of her country.

The Girls' College may well be proud of Madame Halideh Salih. With the gifts last year of $175,000 from Miss Helen Gould, $50,000 from Mrs. Henry Wood, $150,000 from Mr. Rockfeller, this school will have new equipment, enlarged opportunities and an increased number of Moslem students. The freedom now assured will make possible the education and development of many more strong intellectual women in the Turkish Empire.

The school girls in Turkey, the school girls in Syria and our five thousand school girls in Egypt are literally "handing the torch of learning and the open book of knowledge to the veiled women of the harem."

Even China, old China, has felt the thrill of Western life. Yesterday no one dreamed that a girl could count for anything, but to-day there is a change. A cry comes from all over China for women

teachers. "It is said there is not a prince's palace nor an official's home where the girls are not studying; that now a woman is ashamed if she cannot read, whereas, formerly it was held to be of little importance."

The educated Chinese woman is honored by men as her heathen sister is not. One of the memorable scenes of the China Conference in Shanghai a few years ago, was the introduction of Mrs. Tseng Laisun, who was a pupil in the first girls' school in China. Great multitudes delighted to honor this mother in Israel.

Educated girls are sought as wives for educated young men, which puts a premium on female education. Dr. Hu King Eng, who is a fine type of the new woman in China, in describing the graduation of one of her girl students naively remarked, "Many parents when they saw what a young woman could become, regretted that their daughters were married—*or drowned*."

Of China's leading Christian women Dr. Yon Me Kying, Dr. Hu King Eng, Dr. Mary Stone, Dr. Marguerite Wong and Dr. Ida Kahn, all received training in this country.

Korean women have been delighted to find they could learn so easily to read their simple language. Their desire to learn is a consuming passion. Everything from the great outside world is new to them.

Of all their women Dr. Esther Kim Pak is perhaps the most notable. For years she cherished the desire to become a physician. To save her family from the disgrace of having an unmarried daughter, she yielded to their entreaties, and was married. Her desire to study medicine was uppermost in her mind. She and her husband came to this country and she entered the public school. Interested friends looked after her expenses. Later she took a course of training in a hospital in New York City, pursuing at the same time her studies in Latin, physics and mathematics.

When she, at last had accomplished her aim in securing her diploma from the Woman's Medical College, of Baltimore, she returned to her native Korea in 1899. Her work has been a large success in helping her suffering sisters, and many thank God for the brave consecrated life of Dr. Esther Kim Pak.

Naturally the intellectual status of the new woman of the Orient has made her

A New Woman Socially.

In the home circle she is becoming more and more the companion of her husband. Family life is being established along new lines. A Chinese woman recently, when her sons married, sent them to homes of their own saying, "My daughters-in-law married my sons, *not me*."

The family meal is a sign of the new life. To be sure not all who become Christians adopt these new ideas, but a

A WOMAN'S MISSIONARY SOCIETY IN CHINA.
"The educated Chinese woman is honored by men as her heathen sister is not."

goodly number have come to appreciate the value of the home circle.

The age-long custom of giving a girl in marriage without her consent is being changed. Not long ago in India a young woman of education "successfully resisted through the English courts the attempts of her family to force her to a marriage abhorrent to her."

A missionary of Japan writes "I heard of a real 'new woman' the other day. Her hand was sought in marriage by a young man. A friend, a Christian minister was the go-between. He invited the two young people to meet at his house and after they had taken a look or two at each other, and the young man had put a few questions to her, she proceeded to ask him a few as follows:

"What is your opinion of woman?"

"Of a wife's duty to her mother-in-law?"

"Of divorce?"

What part of your estate would you leave your wife in the event of your death?"

"Explain the Trinity?"

"Explain the following passages in the Bible?"

"The young man *was floored*, but admiring the bright woman, sent a letter the next day to his friend asking him to arrange the marriage. About the same time came a letter from the young woman saying she did not care to become the wife of this young man."

The Christian girls of Japan are finding new social pleasures. Nothing speaks better for their progress than the Student Y. W. C. A. Conferences which large numbers attend.

Japan respects and honors the educated woman. Witness, Mrs. Yajuna, president of the National W. C. T. U., presenting to the Imperial Diet for "seven successive years a petition asking that men and women might receive the same punishment for social crime." This was finally passed and Japan's people recognized that it was the religion of Jesus Christ that demanded this standard.

Concubinage has been disgraced and forced into secrecy, hence the family life in Japan is being elevated.

In a Social Reform meeting in Fuchow, China, five educated women from Shanghai, made addresses in the large guild halls. The galleries were crowded with women and the lower floors were crowded with men eagerly listening to these social reformers urging their hearers to break from the use of opium and to discourage the footbinding of their own daughters as well as those of their neighbors.

Of the 100,000,000 veiled followers of the Prophet not a few are going about with uncovered faces. After the proclamation of the constitution in Turkey, women crowded through the streets of Constantinople without veils. Seeing that this might cause a reaction among

A WOMAN'S BIBLE INSTITUTE IN KOREA.

"Korean women have been delighted to find they could learn to read their simple language."

the more conservative men many of them resumed the old custom.

Girls growing up in our schools in the larger cities of Egypt generally wear hats and go through the streets without being insulted. When they become women they quite naturally continue to wear Western dress. Many however for convenience sake wear the very sensible and comfortable *habbarah*. Think of it! a garment that serves as a dress, wrap and

GIRLS UNDER TRAINING IN PRESSLY MEMORIAL INSTITUTE, ASSIUT, EGYPT.

Prospective home makers for the native church in Egypt.

hat, adjusted in a moment, without hooks, eyes, pins or buttons and always *in style!*

When we tell of the changes that have taken place in the social life of Egypt's Christian women, we always love to tell how a Prince of India chose one of lowly birth from our school in the land of the Pharaohs and how this sweet girl accepted her new place in life as a call of God, and how gracefully she filled her position and as Bamba the Princess, mingled with the oyal ones of earth.

Best of all the gospel makes our sister of the Orient

A New Woman Spiritually.

Would you not like to experience for one brief hour the fulness of joy of a heathen woman's heart when upon her mind dawns the precious truth that Jesus saves? The Moslem woman who has been depending upon the caprice of her husband for a place in paradise, or the Hindu woman who has been looking forward to numberless incarnations in the hope of some day becoming a man, must experience unutterable peace when they hear of the many mansions Jesus has prepared for those who love Him.

The gospel has been a solace and comfort to the converted heathen woman in grief, of which she has so much. It has given her the "oil of joy for mourning." How many Oriental women have literally "wept out their eyes." Many have almost or altogether lost their sight through excessive weeping. One of the compen-

sations of the missionary's life is to see the changed conduct of the converted woman when death enters the home. To be sure she weeps over the sorrow that comes to her when dear ones are called away, but she accepts her sorrow resignedly and submissively in the blessed hope of everlasting life.

The heathen home is the citadel of the heathen religion. It is the mother who ties the charms on the baby to keep away the evil eye, it is the mother who places the offering in the baby hand to be laid on some idol shrine. When Christ comes into her heart superstition gives way to love and trust and she is in a position to turn many to the light.

GIRLS' DINING ROOM AT PRESSLY MEMORIAL INSTITUTE.
One of the effects of Christian training.

Kapiolani, the Hawaiian female chief, is an illustration of the power of a woman to overcome a superstition firmly rooted in the minds of her people. When this woman was first seen by the missionaries she was sitting on a rock oiling her body. She was dark-minded, intemperate, superstitious and repulsive. When brought under the power of the gospel she became a meek, devout, prayerful woman though brave and courageous. She knew that the greatest superstition of her people was regarding the volcano of Kilauea, where the awful goddess Pele was supposed to dwell. Feeling that this must be broken she decided to defy the false deity in her shrine. With a number of attendants she made a journey of one hundred miles on foot to the mountain of Kilauea. All along the way people begged her to give up her mad project.

When she reached the top instead of being struck dead as was expected she went inside the volcanic crater and without even offering the propitiatory sacred bean to Pele, she called to her followers to witness that the false goddess was without power, and she made the old crater ring with praises as she sang hymns to the only true God.

Over in Korea where demon worship prevails there are many sorcerers and sorceresses who claim to cast out evil spirits. As all illness and calamity are

attributed to the evil spirits these people are in constant demand.

In "Daybreak in Korea" old Sim Ssi* illustrates the depths of wickedness to which they go and the surpassing power of Jesus Christ to save even these. When the poor young mother Pobai, and her neighbor went to Sim Ssi begging her to cast out the evil spirit in their babies, who had the smallpox, they found her brewing a decoction of yellow dog meat, eye brows of a tiger and dried bodies of purple and gold beetles. When they told her their troubles she took down what seemed to be the dried carcass of a small animal. She laid it on her knees and stabbed it repeatedly with a sharp piece of bamboo. As she did so a squealing sound was heard emanating apparently from the carcass. "There's life there" she said "your children can be saved."

The neighbor woman timidly asked if five dollars would be enough to cast out the evil spirit and she agreed to begin on that. Poor Pobai had nothing and Sim Ssi demanded that she steal a stack of straw in the yard of her father-in-law, and carry it over to her before daylight if she expected her to cure her child. In desperation the mother did this, but the life of the little one soon ebbed away.

One morning old Sim Ssi was seen carrying a human skull in her hand. The night before she had put it out on the mountain side to gather dew. This she would sell at a high price as a cure for malaria. One of her old friends who had become a Christian began to tell her of the Jesus doctrine. She threatened to go to the next prayer meeting and vanquish the company by her exorcism. Accordingly she went. Hardly had she taken her place until one of the brethren began to pray for her. Without fear or faltering he recounted her hideous sins and called on God to have mercy on her poor lost soul. The whole company began to pray for her and she fled from the house. For many days she was in the greatest agony, but at last she received assurance of pardon.

When she parted company with Satan she decided to destroy every symbol of her allegiance to him. "From every nook and corner of the house and yard she brought a host of wretched fetiches. Among the lot were worn out straw shoes, pieces of rag rotten with filth, scraps of paper written over with prayers and incantations, human bones, images made of straw, pieces of gourds and broken dishes and spirit-garments of silk and gauze made and stuck away in dark corners in the hope that the spirits would find them and be pleased. To this heap of rubbish she added all the instruments of her craft, her witch-garments, fan and disc; the dried carcass of a dog, denuded of hair which had passed with the credulous as the body of a child; bundles of pills, powders and pastes make up of unspeakable ingredients, for the supposed cure of all human ills, and last of all, the human skull with its accumulation of dew, which had consisted, now that the truth is out, almost altogether of river water, added from time to time as the demand required."

When every thing was heaped together old Sim Ssi set fire to the pile and as the smoke rolled heavenward she sang

"O happy day, that fixed my choice
On thee my Savior and my God."

The neighbors came to see what was going on. Many of the Christians who had not had the courage to destroy their discarded fetiches ran to bring them. These they added to the flames while they sang hymns of courage and faith.

Sim Ssi labored as diligently for her Savior as she had for Satan, and her fame spread far and near as a fearless follower of the Lord Jesus Christ.

The gospel takes cruelty out of the heart of the heathen woman. Chinese mothers after becoming Christians often confess that they have destroyed their little girl babies. In a company of such

* The writer is not sure whether Sim Ssi is a real or composite character. The incidents are all true whether they took place in the life of one or more persons.

women every one confessed with deep humiliation that she had taken the life of one or more girl babies and one had taken the lives of *nine of her own little daughters.*

When the first Missionaries went to Madagascar a prominent Frenchman told them "they might as well attempt to convert sheep, oxen or asses." The terrible state which existed was indescribable. Idolatry of the basest form was their religion. Of morals they had none. When Ranavalona I, ascended the throne, wickedness reached its climax. From twenty to thirty thousand victims fell annually a prey to her cruelty. Thirty-nine years later Ranavalona II, became queen, through the influence of a native Christian she was converted. On the day of her coronation no pagan symbols were in sight, but instead the Bible, side by side with the laws of Madagascar. On the canopy over the queen were mottoes "Glory to God," "Peace on Earth," "Good will to Men," "God with us." Idols were cast out of the palace, government work ceased on the Sabbath; Sabbath markets were closed and divine worship was held in court, "And there were added unto the church daily of such as should be saved."

The honorable women whose names we have mentioned are but a few of the redeemed ones. In every land where the gospel is preached there are found women who are new in Christ Jesus. They are young and old, well and sick, educated and uneducated, high and low, rich and poor. There are school girls and teachers, Bible women and physicians, wives and mothers, who are giving their lives in beautiful, helpful service to save others.

One shining example like Pundita Ramabai, of India is enough to prove that these women having been lifted from the depths of heathen darkness are in turn a lever to lift the whole social body.

These women are the hope of the world. Mr. Myer has said, "To make a man, God begins with his mother." An old Tamil proverb says, "As the thread so the cloth, as the mother, so the child." "The new woman of the Orient" will bear and rear the new man of the Orient and ere long the day will come when there will be a *new Orient—and that Christian.*

"Yes it shall come, e'en now my eyes behold
In distant view the longed-for age unfold,
Lo, o'er the shadowy days that roll between
A wandering gleam foretells the ascending scene
Oh, doomed victorious from thy wounds to rise,
Dejected Orient lift thy downcast eyes
And mark the hour, whose faithful steps for thee
Through Time's pressed ranks bring on thy jubilee."

PUNDATI RAMABAI'S WORK IN INDIA.

(1) Widows in Pundati Ramabai's school. (2) As Received from famine districts. (3) A few months after admission.

Women who have been lifted from the depths of heathen darkness.

How the Gospel has Influenced the Women of the Orient.

BY MRS. FAROZA H. SARAJUDDIN, LAHORE, NORTH INDIA.

THIS is a vast subject, large enough to fill books, but I shall bind myself to only a few points, contrasting the past and present girl of the Orient.

I well remember a Mohammedan girl in school who would tell us of her elders. Sometimes relating stories to the new generation, of a certain well in their house into which many of their little girls were thrown and no one was ever any the wiser for it, because of the strict Parda System. This went on until the English, or one may safely say the Christian Rule stamped it out. This is how in earlier days parents welcomed their daughters. The advent of a girl child was considered a curse from heaven, because of another harmful custom viz: it was considered a great misfortune to have an unmarried daughter in the house, therefore as early as it could be managed the parents arranged to get their daughters married, sometimes even while they were babies. I have a dear friend who is a convert from Hinduism. In the course of a conversation I happened to ask her as to the number of years she had been married?

I was not a bit surprised when she told me that she had not the faintest idea of the event. She surely could not have been recognized as a party of any importance in the matter. It is a fortunate thing that she was bound to a good man, but this child marriage is a perfect lottery. Only the other day I came across this article in one of our papers:-

EXCHANGE OF BRIDES.

"The *Punjab Samacher* publishes interesting details of what subsequently was discovered to be an accidental exchange of brides. Two girls belonging to Jabbalpore, one a Brahman and the other Kshattri by caste were given away in marriage at almost the same time. The bridegroom's marriage parties came from two different places, Cawnpore and Lucknow, and both of them left Jabbalpore at one and the same time. At Allahabad the parties separated to catch their respective trains. It so happened that in the rush the bride that belonged to one party accidentally joined the other *vice versa*. Both the parties reached their destinations and none of them was aware of the incident. A few days after, the brothers of both the girls went to fetch them back when it was discovered that the brides had been exchanged."

When girls are married so young they so often are left widows and have to undergo all the pain and misery and torture of widowhood, that life is harder to bear than would be all the pain of becoming a *Suttee*. Some good and conscientious men are paying a great deal of attention to Widow Remarriage and we are already hearing of cases in which these little innocent babes have been rescued from the clutches of the *demon* who shaves the widow's head, obliges her to go into sack cloth and ashes, binds her down to slavery and treats her as a thing of contempt and hatred. The Light is flashing in the darkness and we already see bright pictures here and there which make the heart glad.

The Work Done by Foreign Christian Women is Taking Root and in Some Places it is Springing Up Most Luxuriantly,

Influenced by the Gospel, people with the most tender and conscientious natures, see the life of a Christian man or woman and feel inclined to stop and ask, "From whence cometh thy strength." They see the lives of their own sisters and brothers changed by the influence of the Gospel. They are coming to the conclusion that they must give up every harmful custom and only keep that which is good, they

are of one mind that arrangements must be made for the education of their girls. They are coming to know that their daughters are the mothers of the future race, that a mother's word is a sacred thing to the child, he cherishes it in the future years as something unchangeable. Hence the important need for a mother to have correct knowledge and thorough understanding.

MARY ANNA, A BIBLE READER IN THE SIALKOT DISTRICT. "A TRIED AND TRUE" MISSIONARY.

Mary Anna is now in advanced years. She has been in our mission since brought there a little child. For the story of her life see Women's Missionary Magazine December, 1907. Page 150.

Parents now allow their daughters to go out of the home for education, though for the non-Christian girls every care is taken that the Parda System should not be interfered with. One is glad to find that a good many are seriously thinking of this custom as a yoke and a hindrance and are aiming at allowing their girls more freedom.

Hindu and Mohammedan are being educated side by side with Christian girls, some taking prizes in scripture examinations. One can hardly believe that they are not being influenced by the Truth and that they will not influence others for good when they get back to their homes. These girls make friends with Christian girls and are kept from the world's wicked ways.

Another new feature which is helping to enlighten the Women of the Orient is a social gathering of the women of all nationalities. This movement was set on foot about six years ago and has developed marvelously, many centers of such gatherings named Parda clubs have since been organized and are a decided help in bringing the Orient and the West together. The women are beginning without fear to receive calls from European and Indian Christian women and return them too in many cases.

The time has come when some men are awake to the fact that women are meant to be their partners in life, to share its joys and sorrows and not as mere machines to only "do this, that and the other thing." We have some bright examples of service of love by non-Christian women, but where did they learn it all, only from the influence of the Gospel.

Education is giving them eyes to see the difference between a life lived for self and that lived for their fellow creatures.

NOTE—The article, "How the Gospel has influenced the Women of the Orient," was written by one of our Indian women, Mrs. Feroza H. Sarajuddin, who is a granddaughter of Kanaya, whose history we find in "Our India Mission."

She is herself a "new woman of the Orient," well educated, the honored wife of one of the Professors in Forman College in Lahore.

She lives in English style and is a leader in the Parda Clubs she speaks about. She delivers lectures to the women in Lahore, writes for a paper for Mohammedan women, and has translated several from English into the Urdu and took a prize of 200 rupees in this work.

She trains her children as an American mother would do and keeps her house neat and clean.

—E. D. A.

Indian Women, Their Changed Condition as a Result of the Gospel Influence.

BY MISS MARGARET WILSON, JHELUM, INDIA.

LET no one infer from the optimistic title of this article that the condition of Indian women in general has been greatly changed by the gospel's influence. Millions of them are living in the monotony of ignorance and sin, exactly as they did before the gospel was preached in India. Millions of them have never had a chance to hear the gospel. Millions of them don't care in the least whether they hear it or not. The fact that they live under a Christian government, while slightly altering their social condition has not altered their spiritual condition. Of course nowadays more girls are being taught to read, more men are demanding educated wives and consequently in some enlightened places girls are not married at so early an age as formerly. The severity of the Purdah System is relaxing so much that Mohammedan women of high rank sometimes drive out in the afternoon in closely curtained carriages, curtains which will *blow open in the wind when the carriage gets far enough from the ladies home.* They attend Purdah parties and some even read native newspapers, which are full of more wonderful information than even American dailies. In rare cases Hindu ladies, dressed in English costume walk up and down railway station platforms with their husbands and brothers.

Often one sees in traveling as the train approaches stations, elderly Hindu women draw their veils more securely over their faces, while their daughters stare out, unveiled and unabashed, upon the staring young men of the town, who seldom miss seeing the train come in. And in our city girls' schools in Gujranwala, where twenty-five years ago the missionary had to change her clothes after coming from the low caste quarters, before she could enter the school, to-day a young Christian girl whose parents have become Christians from the sweeper caste is teaching Hindu girls, and living in her own home in the low caste quarters. When recently a mother came to object against such an unseemly state of affairs, the head mistress advised her to send her daughters to some other school, saying, that we could not dismiss a good teacher for such an old fashioned whim! The mother answered, quite mollified. "Oh, I didn't suppose you would change teachers. Of course I'll leave my daughter here. Only now I'll go and tell my father-in-law that I protested and that it did no good."

But the fact that Indian women are adopting certain convenient Western customs has not changed their spiritual condition, any more than the fact that their new houses having English chimneys, has lessened the amount of red pepper the family eats. We all know many families who have come in contact with Christians and who have heard of Christ for years, some of whom declare they sleep with a copy of the new testament under their pillow, who nevertheless live in the same old sin. For instance, a group of Hindu women whose husbands had read in Mission schools and whose children taught in the same place, could glibly recite numberless Bible verses, who ran to the Mission hospital every time their teething babies were ill from overdoses of green cucumbers, were singing wedding songs on their roofs one summer night and being friends of ours, they asked us to help them. After we had finished singing our Psalms, both the women and their little daughters, our pupils, began. When their song had stripped all the sacred things of life naked, and trampled them in the mud of their profane imaginations they stopped.

There was a long silence. "Did you

like the song," one bold one asked, at length. And we who had been mightily resisting our angry inclination to tell them exactly what we thought of their song, replied, "Do you know what our Lord said about teaching little children such evil things. He said it would have been better for you to have had a millstone tied around your necks, and to have been thrown into that river, swollen as it is with the melted snow water, than that you should have taught these little children such evil things We could hear the great river roaring as we listened. The women were a bit uneasy, but the bold one replied, "Oh what's the difference anyway, all these children that aren't married this year, will be married next year." And the women agreed with her. And so would thousands of others like them, whom the Gospel has only affected outwardly.

On the other hand, who can describe the change in the lives of those women to whom the Gospel has become God's power unto salvation. Granted that there is still much to be desired in the lives of Indian Christian women, yet the life of the most ignorant of them is vitally different than that of non-Christian women. And if the lives of those who have been educated in Christian schools, who live in Christian homes, in circumstances in which the Gospel has had a chance to do its hallowing work, if the lives of such women are compared with the heathen women the difference will be found to be exactly as great as the difference between *night* and *day*.

There is a class of educated young women, who have been so guarded from non-Christian companionship from childhood that they know less of the evils around about them, than the missionaries who manage their education. They have been taught from their childhood the transforming thoughts of Christ, and they have become obedient "to that form of doctrine by which they are moulded anew." As a result they habitually

NATIVE CHRISTIAN TEACHERS EDUCATED AT THE GIRLS' SCHOOL, GUJRANWALA, INDIA,
Miss Mary Logan in their midst.

speak the truth. They use little of the foul language that is so characteristic of non-Christian women. They are comparatively clean minded, self reliant, willing to work, always eager to learn something new, and always tender hearted, generous and kind.

HUSBAND AND WIFE.
He is inspector of village schools, she a Bible reader in Sargodha district.

Take for example the young teachers who share with us the open fire in our sitting room these cold evenings. They are girls of whose friendship anyone might be proud, whose company we thoroughly enjoy. Sometimes as we sit together on the floor we talk of our school work, sometimes of the village work, sometimes of our Mohammedan neighbors, sometimes we learn a Psalm in English, sometimes we read a bit from the great Book. The wholesome joy they have in their work and in our attempts to learn Punjabi, their laughter and their jokes, their keen appreciation of worthy new thoughts, their desire for further culture, their ambition to do and be something for Christ, their real longings after deeper likeness to Him, all, of course, results of the gospel power, show how greatly they differ from the quarrelsome, evil mouthed ignorant women of our unconverted city.

The strongest of our teachers, who is giving her life to the mission school here, replied one day to a Pundit who was singing her praise, "Well if you like educated women so much, why don't you send your daughters to school to learn something?" He answered "But our women are just cattle, they can't learn anything."

She argued that there was no difference between herself and them, except her faith in Christ and her education. "Your intelligence, said the enlightened Pundit" can only be accounted for in the supposition that in your previous birth you were a Pundit like myself"—which is a sincere tribute, unconciously given to the Gospel's influence in one Indian woman.

The Second General Conference of Missions to Moslems.

Held at Lucknow, India, January 23--28 1911, in the Isabella Thoburn College for India's Women.

BY KATE A. HILL, SANGLA HILL, INDIA.

THE first Conference on Missions to Moslems was held in Cairo, Egypt, in 1906, and the second was held in Lucknow, India, January 23-28 1911. There were about three hundred delegates and visitors present. These represented fifty-four organizations and societies. Nearly every land where mission to Moslems have been established was represented. To be privileged to meet with these workers, to hear of their methods and their work, to meet them daily for six days was certainly the privilege of a lifetime.

A visit to Lucknow brings to memory the mutiny of 1857, and a visit to the Residency where for 87 days brave men and women faced death, while they

were surrounded by thousands of rebels, fills one with wonder at their courage. It is now a beautiful garden. Every thing speaks of peace and victory.

The conference met in the Isabella Thoburn College. This belongs to the Methodist Episcopal Church. It is a beautiful building and in its commodious hall the meetings were held. All admission was by tickets, which had been given on application. No one was admitted *without a ticket.* The delegates and visitors were entertained by the missionaries of the Methodist Episcopal and the Church of England Missions. Both of these churches have large and flourishing missions in Lucknow.

It was a great pleasure to meet those whose names were familiar and of whose work we had often heard. There were missionaries from China, Arabia, Turkey, Africa and all parts of India, and visitors from America. There were Bishops and Canons, Arch Deacons and ministers of every denomination. The United Presbyterian Church was well represented. It was a great pleasure to us all that Mrs. H. C. Campbell and Mrs. J. B. Hill, of our Women's Board were able to extend their visit in India until after the conference. Prof. R. S. McClenahan and Miss Finney came from Egypt, also Mitri Effendi Salib, the editor of the paper published by the native church in Egypt was present. It had been a great pleasure to have had Prof. McClenahan and Miss Finney visit our mission just before the conference. It was the first time we had had visitors from the Egyptian mission and it has brought us nearer to them. *There were seventeen from our missions present at this great conference.* Mrs. Campbell and Mrs. Hill left for the Sudan and Prof. McClenahan and Miss Finney for Egypt the Monday after the close of the conference.

The Rev. S. M. Zwemer, D. D., of Bahrein, Arabia was the chairman of the conference. His zeal and enthusiasm was an inspiration to us all. He was one of the chief promoters of the conference and gave himself unsparingly to the work. Much of the success of the meeting was due to him.

It is not possible in this brief article to give many of the good things we heard. Dr. Zwemer preached the Sabbath evening preceding the conference and referred to the Moslem world as the "Prodigal Son" whom the Father sees afar off. In his opening address he gave a survey of the Moslem world. It was his hope that those present "*might see the whole problem and recognize its unity and the importunity of the situation.*" The Moslem world numbers about TWO HUNDRED MILLIONS. It is a siginficant fact that only about *one-fifth* of these live in lands ruled by Mohammedan rulers. The great majority live in lands under *christian rulers*! There are many reform movements in Islam but

ISABELLA THOBURN COLLEGE, LUCKNOW, INDIA.

Lord Cromer was quoted as having said, "Reformed Islam is Islam no longer." One speaker said that in his last address Mohammed is said to have used these words. "This day have I perfected your religion."

There were two sessions each day. The first session was from eleven until two. At twelve-thirty each day there was a quiet period for prayer. The afternoon session was from three until five-thirty. One day was devoted to the "Pan Islamic Movement," its genesis and objective. Its methods and how they affect the problem of Moslem evangelization. The next day "Political changes in the Moslem world; their relation to Islam and the outlook for Christian Missions." During these two days we heard of the situation in Turkey, in Africa, in Malaysia and the far East in Persia, in Arabia, and in India. Papers had been prepared by experts. They were limited to twenty minutes and were followed by discussion; each speaker was limited to seven minutes. Dr. Zwemer was an ideal chairman and the bell went off on the minute and the reading closed, unless the conference asked that the speaker be allowed to speak longer.

During these two days one could not fail to be impressed by the strength of Islam and how rapidly it is spreading, especially in Africa. The discussion brought out the need of establishing a chain of missions right across Africa to stop the onward sweep of Mohammedans. Africa was called the great battle field of the next decade or two. One could only rejoice that at Dolieb Hill we have our little band of workers among the people and I am sure we will all pray more earnestly for God's blessing on them and their work away on the front of the battle between Christianity and Mohammedism in Africa. Another proposal was the establishment of a Christian hostel at Jeddah for pilgrims on their way to Mecca, who are now louted by their co-religionists. Dr. Young, of Aden, spoke of this and while in Lucknow was invited out to luncheon one day and given one thousand pounds. Some other funds were also subscribed so this hostel will be opened before long.

Another subject discussed was "Governmental attitudes toward Missions to Islam." Under this subject was a paper on Pagan Governments, by Rev C. R. Watson, D. D. of whom Dr. Zwemer spoke as an expert in these things. In his absence his paper was well read by Prof. McClenahan. Chancellor McCracken, of New York University, said there were 250,000 Moslems in the Philippines where the United States Government by its attitude of absolute neutrality is really "a John the Baptist, preparing the way."

It was an interesting session when "Islam among Pagan races and the Christian propaganda" was discussed. As we listened to those who are working where the Mohammedans are advancing, we longed that the church at home might catch the vision and rush her soldiers of the cross to the front to stem the tide against the soldiers of the cresent. Among the low castes of India and especially in Bengal, the Mohammedans are steadily advancing. One speaker said that in the United Provinces alone there were 375 Moslem preachers who were itinerating among the villages. In Malaysia it was shown how they were at work among the Pagan islanders. The Koran is being translated into Fiji. One encouragement was given in the statement that in West India there are 30,000 converts to Christianity from Islam.

A paper by Miss Jennie Van Mayer, of Moscow, Russia, was most interesting. After the conference in Cairo Miss Van Mayer determined to go where her life would count the most to stem the advance of Islam.

In regard to this advance Dr. Zwemer gave two thoughts. First, it must be met. Second, it is not a non-Christian religion. It is anti-Christian. It alone of all religions claims to succeed Christianity and denies all vital truths of our

MISS LILAVATI SINGH

WHO WAS AT HER DEATH PRESIDENT
OF ISABELLA THOBURN COLLEGE.

CHUNDRA LELA

THE CONVERTED INDIAN PRIESTESS.
A REMARKABLE WOMAN.

THE "NEW WOMAN" IN INDIA, MADE SO BY CHRISTIAN MISSIONS.

CHUNDRA LELA

AN INDIAN PRIESTESS---A REMARKABLE STORY.

Chundra Lela belonged to a family of priests. She was trained in the sacred Sanskrits and studied the Hindu hallowed books. Left both an orphan and a widow, she undertook to find God. First of all she she vowed a pilgrimage to the four great shrines: Jagunath, Ramaneth, Dwarkanath and Badrenath. This took *seven years*, during which time she bathed in all the sacred waters, bowed at all the idol shrines and lavished money like water on the heathen priests. She spent three more years as a fakir, traveling to Lamgunge. She chose as her form of torture to sit all day in hot weather under the boiling sun, with five hot fires burning around her, and during the cold season sitting in a pond all night with water up to her neck.

During her years of weary searching for "the peace that passeth all understanding," she traveled many thousand miles. Finally she discovered two things: first, the powerlessness of Hinduism to save her from sin or silence the voice of guilt; second the positive corruptness of the priesthood and the whole religious life of India. She detected lying and fraud, greed and lust, behind all the external show of sanctity. At last, at Midnapore she heard for the first time, at the age of 36 years, the Gospel message, experienced a wonderful conversion, became a prominent Christian worker, continued until her death at 70 years of age. During her Christian life as a native evangelist she traveled more than 5,000 miles on foot, telling the true story of how to overcome sin.

Her last days were wonderful, and in her last moments she said, "Love the people of Bengal and preach Jesus Christ. I have no fear, all is bright before me." God's method for transforming India is through such Christians as Chundra Lela. Hers was a great quest and still greater conquest.—*Extract Missionary Review.*

LILAVATI SINGH.

One of the most remarkable women in India was Lilavati Singh. Educated in Isabella Thoburn's school, at Lucknow, and later elected to the staff of teachers in that great school, this quiet Indian woman grew into prominence and usefulness that won for her the respect of all who met her. She visited America in 1900, she made an eloquent plea for the higher education of Indian women at the Ecumenical Missionary Conference, at New York. She spoke in Carnegie Hall, and her pure, clear voice enuniciating its perfect English was heard to the topmost gallery. So profound was the impression that no one was surprised when Ex-president Harrison said that if he had given a million dollars to evangelize India, and this wonderful woman was the only convert, he would feel that his money had been well expended.

At the death of Miss Thoburn, Miss Singh became president of Thoburn college. In 1908 she came to America for rest and a post graduate course. In 1910 after a short illness she died, leaving her unfinished task for other hands. Since her death the women of the Methodist Episcopal church have given funds sufficient to complete some of Miss Singh's plans at the Thoburn College.

faith. It professes faith in God and in the prophet Jesus, who was born of a virgin, suffered, but not on the cross, went to heaven without death and is coming again. It believes in forgiveness of sin and in life everlasting, but that Jesus is the son of God and the Savior of the world, it proclaims as blasphemy

"The training of Missionaries for work among Moslems." Intellectual and spiritual qualifications were discussed by Prof. McClenahan, of Egypt. It was an able paper full of good things; one thing was to "realize the infinite weakness on one hand and the infinite resources on the other hand."

One day the conference was given over to discussion of women's work. A number of good papers were given, Reform Movements, Educational work, Literature, Medical work, Women Converts, Social Problems and Conditions were discussed. Miss Finney read a paper on Reform Movements, which had been written by Miss Thompson, of Egypt. Mrs. McClure read a paper on Social Problems and Conditions. Miss A. de Selincourt made a plea for the "Ministry of Friendship," which the Bishop of Lahore, in commenting on it in his closing address said, was the thing most worth while and this can only be done as the love of Christ flows through us.

Our hearts were greatly touched as Dr. Zwemer, at the women's meeting, reminded us of the little children in Moslem lands. He said, "Mohammed could never have said: "Suffer little children to come unto me," and then said, "There are over 60,000,000 children in Moslem lands, and of such is *not* the kingdom of Mohammed." We longed that they might learn of Him who said, "suffer little children to come unto me and forbid them not."

After Lucknow—What?

The report of all the papers and discussions are to be printed and it is hoped many in the home church will get this report and read it, and so catch the vision of the great Moslem world which is not of Christ. In closing Dr. Zwemer asked the question, "After Lucknow, what?" It was a call to re-adjust our whole lives, as Miss Van Mayer after the Cairo conference went to Russia, or as Bishop French when he went to Muscat. God wants not only soldiers, but generals. It may be to only a "ministry of friendship," but it was a call also to the readjustment of our lives.

When the Bishop of Lahore in his closing words spoke of the "splendor of the greatness of the present opportunity." I longed that all of the young people could have heard him He said, "All upheaval spells life," and referred to the various reforms and political and religious changes. He said he envied with a righteous envy those just beginning life because of their present opportunity of service.

After the close of the conference a popular missionary meeting was held. We heard Rev. H. Ridley French, of China Inland Mission, who had traveled *forty-eight days* before he left China to come to Lucknow. He told us of the changes in China; he feared things were being pushed too fast, there is danger of a revolution. Dr. S. R. Trowbridge, of Aintab, Turkey, who had been through the massacre at Adana told us of that terrible time. He escaped, but two of his companions were shot while they were putting out fire to protect a girls' school. He told how a girl carried with her a Gospel and would not give it up. It was a wonderful testimony to the faith of the Christians when he said many met death, but in this massacre of 1909 not one denied Christ. Miss Holliday, of Tabriz, Persia, told a convert's story. Miss Holliday was forty years old when she went to Persia, she is now sixty-seven years old and traveled six weeks to reach Lucknow.

The convert whose story she told was a highway robber and after conversion gave himself up to the law, but he was deceived by those in authority and was shot. Rev. Ahson Ullah, a convert to Christianity from Mohammedanism, in the Punjab

spoke most interestingly as he told of his conversion and that of a brother. At the time of his baptism his brother had tried to kill him, but after twenty years he himself was baptized.

Those who heard Pastor Prip, of the Danish Mission, at Damascus, will not soon forget his story of his mother and her prayers. From the time as a child he had been interested in the story of those out of Christ, she had prayed he might become a missionary and when the way to India was closed and the way opened to go to the Holy Land, then she told him it had been her prayer that her son might go to the Holy Land as a missionary. *A wonderful testimony to a mother's prayers.*

Is Islam Waning in India.

BY REV. E. E. CAMPBELL, JHELUM, INDIA.

With all my heart I wish I could answer simply "yes." No answer that I might give could please you more. None could please me more. The whole spirit of Christian missions demands this. Money has been given, prayers have been offered, earnest work has been done. Surely, enough must have been accomplished to make an affirmative answer to our question the true one.

Yet an honest survey of the field keeps me from writing what I would like so well to write. There are, it is true, many things that encourage us, there are many reasons for thanksgiving, there is even a considerable change manifest in Mohammedanism, but to go farther than this and say that it is waning, or that Christianity is triumphing over it would scarcely be true. The change I have mentioned is shown in one way in the increased friendliness with which we are received when we go to their villages to preach. Where years ago a hearing would have been refused us with abuse and insults, we are now seated pleasantly and given respectful attention.

It is shown again in the different treatment accorded by them to those of their number who become Christians. Formerly they were most bitter in persecuting all such. Now they are more lenient. They are still bigoted and hard but there has been a great lessening of the hatred which they manifest. Last year a young man, Sabr Masih, and his family were driven empty handed from their village near Jhelum, but he has been back to see his parents since, and not long ago his father came to visit him. Allah Ditta, another young man who is the son of a Mohammedan teacher, farther out in the district, was baptized. He went to his home a few days later and found his parents ready to receive him. The neighbors objected, but his parents stood up for him and said he could be a Christian and live with them if he chose.

The same change is shown in the willingness of many of the educated Moslems now to eat and drink with Christians and smoke with them, and again in an increasing readiness to buy gospels. At a big fair in this district a few months ago we sold four Bibles, eight or ten Testaments and more than three hundred single Gospels to Hindus and Mohammedans. Twenty-five years ago a colporteur would perhaps hardly have dared show himself.

Politically the Moslems stand now as the loyal supporters of the English government: socially as we have seen, the barriers between them and Christians are gradually breaking down. But before we can say that Mohammedanism is waning we must look deeper than this. These things are on the surface and I mention them because they attract so much attention that we may think they are fundamental. But when the grip of their own religion is so strong that the thous-

ands of Mohammedan boys in our schools pass out Mohammedans, not Christians, and the servants in our homes and others like them who have for years been taught Christianity every day, are so held by the strength of their Mohammedan family ties and relationships that very few of them come out as Christians—when we see all these things and many more we are compelled to acknowledge that Islam is still strong, the crescent is not ready to yield to the cross in India.

Many have come out from Mohammedanism but when compared with the multitudes who do not come they are almost as nothing. Would you say that an army was defeated when only a few of its stray pickets had been captured? When Lee lost a hundred men, or a thousand, did it mean defeat or even ultimate defeat? Scarcely. At least not when he was able to recapture some of them and take many Northern prisoners besides. The Mohammedans in India have proved themselves able to draw back into their own ranks many who have become Christians and within the last fifty years have made Mohammedans of large numbers of low-castes, who otherwise would probably have become Christians.

It was not until there had been a Vicksburg and a Gettysburg that the Confederacy began to *wane*. Looking back now we can perhaps see that from the very first the North was bound to win, the South to lose. But the war was half over before either side had gained enough to see that the power of the other was breaking. Looking now at Christianity as compared with Mohammedanism, at the Bible and the Koran, at the God of the Christian as compared with the God of the Moslem, we can be sure that ultimate victory will be ours. But not without sacrifice and supreme effort. Appomatox only came after the dark hard days from '60 to '65. It only came when the best of the North had met the best of the South in hard conflict.

The same will be true in India. Islam will not die nor even wane easily. Not one or two a year from among its 500,000 followers in Jhelum district, not a hundred, or five hundred, in all India can satisfy us. *The millions must come.* The promises are ours, not theirs; the Captain of the Lord's host is with us, not with them. When we follow as He leads Islam will wane, and India will be not Mohammed's but Christ's.

List of Leaflets, Prices, etc., For Mission Study of 1911.

Mary Lyon. 2 cents.

What a Century of Christianity has Done for Women, 2 cents.

Women Under Ethnic Religions, 5 cents.

Woman's Obligation to Spread the Gospel, 2 cents.

In the Zenanas of India, 3 cents.

Medical Missionaries and Their Work, 1 cent.

Intercessory Foreign Missionaries, 3 cents.

Opportunity in East, Responsibility in West, 3 cents.

Educational Work in Egypt, 2 cents.

Mrs. Doremus, 2 cents.

Fidelia Fiske, 2 cents.

Isabella Thoburn, 2 cents.

Mary Reed, 2 cents

Christianity's Blessing for the Women of Japan, 2 cents.

Chinese Young Women of To-day and Yesterday, 2 cents.

Young Women's Place in Missionary Work, 1 cent.

Bible Words on Prayer, 1 cent.

The Great Commission, 5 cents.

Why Study Missions, 2 cents.

The Wonderful Challenge to this Generation, 5 cents.

Urgency and Crisis in Far East, 5 cents.

☞If all of the above Leaflets are ordered AT ONE TIME, they may be purchased FOR 50 CENTS; singly, at prices as stated.☜

Mrs. John A. Crawford,
Literature Secretary,
904 Publication Building,
209 Ninth St., Pittsburg, Pa.

Foreign Missionary Correspondence.

Egypt.

Written by Miss Yeates. an English lady, who has been in the home of Mrs. W. H. Reed, Fayoum, Egypt.

Coming across Mrs. Reed, (the wife of the American Missionary here), and her Bible woman, a native Christian convert, on their way to a service at an Egyptian village in the neighborhood of Fayoum, I expressed a wish to go with them sometime, and was asked to get into the carriage and go with them *then*.

The short drive is a very beautiful one in the winter sunshine. There were fields of bright green clover (which is cut green for the cattle and horses) on either hand, with scattered groups of palm trees away in the distance and the blue sky full of sunshine over all.

We soon reached some dilapidated houses which increased in number as we went along and by the number of men, women and children as well as animals and fowls, we knew that we were reaching the village. But when we turned inward into the narrow streets all crooked and irregular. we found it teeming with life.

Sun baked brick houses, mud houses and wooden sheds, all had *numerous* inhabitants, many of whom turned out to see the visitors. The streets were so narrow and winding that it was difficult to get along.

At last we reached the house where we hoped to hold the meeting, but found there had been a wedding the night before and the rejoicing being still in progress it was impossible to go there. But Mrs. Reed had still another house where she knew she might go, so we drove on a little farther, but the last street was so narrow that we had to walk. The houses seemed better than many of the others. The first room was empty and lighted only from the door. It had a mud floor, but a large recess to the right with about half of it open to the sky, was appropriated to us. (I must not forget, however, to tell you that the chickens as well as the turkeys were kept on the roof, as is usual here, and came to inspect us and made *remarks*! until they were driven away. A piece of matting, provided, I fancy by friends, was spread down in this place and some chairs were brought for us.

The news of our arrival spread quickly and one woman after another kept dropping in with child or baby and all squatted on the floor. Some seemed to quietly acquiesce in all they heard. They fed and attended to their babies. When they got tired they got up and went out, sometimes to return again,—others seemed languidly interested and a few showed *real* interest.

The Bible woman read and explained to them the beautiful story of the Babe of Bethlehem who came as a Saviour into this world, letting them repeat after her from time to time. "Thou shalt call his name Jesus, for He shall save his people from their sins."

One old woman was very earnest for a time, answered nearly all the questions asked and made remarks, then she got sleepy and soon was fast asleep and so she remained until the service was over.

A fine young sheep moved quietly about among them, no one hindering it, then a donkey came trotting in, but that was taken out without causing the slightest interest.

When we came away the women all waited for a friendly word and as I was a stranger they said, "You have honored us,' and asked me to come again. They wanted us to wait until they prepared and brought us a sweet drink, but we declined.

One woman accompanied us for a little distance, she wanted to make sure of the text. also a little child, who had learned the Lord's Prayer and some texts, walked along with us.

I was astonished at their quiet gentleness in a Moslem village! The Moslems of Egypt are most bitter enemies of Christianity, yet not an unkind word was said by man, woman or child.

As we walked back we passed a field of sugar cane they were just beginning to cut the one side and one of the irrigation canals on the other. One of the women came with us part of the way to show us the best place for crossing the canal.

Looking at this work alone as a stranger

it seems full of difficulties and needing most careful handling, yet very hopeful! A seed sown in a great field, but with rich earth and bright sunshine. May God grant strength to His missionary farmers to cultivate it for the great harvest.

American Mission, Zagazig.

Dear Friends:

Yesterday January 29, was our communion Sabbath. Although the rain of Saturday made the streets very muddy (the most of our streets are unpaved) and walking was rather hard, yet we had quite a full house and felt encouraged. One new member was added to the church roll.

We have in this little congregation a member who some time ago developed leprosy. Being confined as she is to her home, it is the custom to dispense the communion in that place, for her sake. Yesterday seemed to be so full of services of one kind or another, that there seemed to be no time for the invalid until seven o'clock at night, when a few of us went to that humble home and received a warm welcome from one of His little ones.

It was a pleasant little service and made glad the heart of this one, who when in health, had been glad to go up unto the house of the Lord. She now is patiently waiting His call to come up higher.

M. R. Hart

India.

Sargodha.

Dear Friends—

A few weeks go while the Christians in one of our villages were engaged in their Sabbath evening service, in their own part of the village, they were sent for by the *lumbardar*—head man of the village.

This man's brother had lately died and he and his friends were, according to their custom, mourning for him. Supposing the *lumbardar* wanted them for some ordinary work, the Christians sent word to him that they would go to him as soon as their service would be over.

After a short time the *lumbardar* rushed into the meeting in a great rage, bringing two village watchman with him. He seized one of the Christians and dragged him outside, ordered one of the watchman to beat him. The watchman rather demurred saying, "I have big nails in my shoes," but in his anger the *lumbardar* said, "No difference, beat the man." Just then the native pastor stepped between them and said, "Let this poor man go, if you must beat anyone, beat me, but not any of these people." To this the *lumbardar* replied, "Then you must stop singing your vile songs, I've left off drinking liquor for a whole month on account of my brother's death and I won't have you singing these songs."

The pastor explained that they were not "vile songs," but the Psalms of David and added "When my twelve year old son died we sang this same Psalm at his funeral." To this the *lumbardar* replied with an ugly sneer, "But who was *your son*,—nothing but a *sweeper* boy! and *this* is my brother who has died and for whom we mourn."

Finally the man went away and the Christians resumed their service. Twenty persons had been baptized before the interruption and nine were baptized afterwards before they left the meeting.

When the pastor reported the case to the missionaries he said, "Now we don't want the *lumbardar* punished, but we want him to understand that he must not interfere with us again."

Mr. McConnelee reported the matter to the District official telling him the wish of the people. Evidently this official had given him a severe reprimand and made him to understand that the Christians were not to be trampled upon nor molested, for when Mr. McConnellee saw the *lumbardar* a few days later he came begging forgiveness. He said he would do anything Mr. McConnelee would say to make the matter right, even to asking the pardon of the pastor before the Hindus of the village. Since then we have had no more complaints.

This instance shows that while the days of such persecution which endangers life are practically over, the Christians still have not a little hardship to endure and need the sympathy and prayers of all fellow Christians.

Very sincerely yours
(Mrs) A. C. McConnellee.

Editorial.

We should work together though far apart
Stand in unison heart to heart,
Work as having one common aim,
Work as bearing the same good name,
We dare not loiter, but still pursue
The work of the Master with Him in view.

* * *

"Our Grand Old Bible."

Among the notable events of the year in the Christian world, is the Tercentenary of the King James version of the English Bible.

The important occasion will be observed in this country and in England, arrangements having been made for celebrating this event in a fitting manner. Inasmuch as the time of the publication of the King James version in the year 1611 is unknown, the American Bible Society cannot fix any date when it is most fitting that these celebrations should take place, but in order that the celebrations may attain general and national significance, the society would recommend that these be held if possible on Sabbath, April 23rd, 1911, and throughout the following week as far as practicable.

In the course of the year many speeches will be delivered about our English Bible and its influence, about the Tercentenary and its lessons. It is a notable fact that during three centuries of this version of the English Bible there has been a larger circulation of the scriptures than in all previous years combined.

Appropriate themes for consideration are, "The story of the growth of the English Bible," "The influence of the English Bible in the English language," "The peculiar and important place of the English Bible in Missions." The American Bible Society will furnish facts and figures upon application, aiding in the development of any of these subjects.

Our debt to the Bible Society can only be acknowledged by our devotion to its use and our contribution to its circulation

"Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss Securely."

* * *

The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Holy Bible is the Christian Civilization of Protestant Europe and America.—*Wendell Phillips.*

* * *

In a word destroy this volume, and you take from us at once everything which prevents existence from becoming of all curses the greatest; you blot out the sun dry up the ocean, take away the atmosphere of the moral world, and degrade man to a situation to which he may look up with envy to that of the brutes that perish.—*Edward Payson*

* * *

The life of the church depends upon its being missionary.

* * *

The outlined program for the convention at Greeley is in this issue. Much time has been given to the reports of secretaries and the discussion of same. If women will ask questions when anything is presented they do not understand, then it will prove profitable to all in attendance. There is a good reason for giving time to these reports. We hope also that the missionaries attending the meeting at Greeley will have ample time to tell of their work during the past seven or more years engaging in the rea

missionary labors of the field. If the time is too short to do all well, we either should lengthen the time or shorten what may be obtained through the magazine.

There are few missionaries that can not tell interestingly of their own missionary life, and we believe they do much good whenever the opportunity is offered. The time and subjects for worship have been thoughtfully arranged in this program and we believe there will be a great spiritual uplift to the women at Greeley in May.

Remember many important and notable events in the Christian world have been crowded into the year. Not the least is the great Jubilee tour just brought to a close in New York. The influences have all been to advance and strengthen women's part in Christianizing the world. *Pray for this meeting.*

* * *

The City of Greeley.

Greeley is the county seat of Weld county with about 10,000 population. It is a beautiful little city located 52 miles north of Denver, on the main line of the Union Pacific Railroad. It is one of the best railroad-served cities in the United States. Its public buildings, broad shaded streets and good hotels, make it an inviting place on the tourists' route.

There are a number of churches.

☞There never have been any saloons and never can be any saloons☜

Surely those anticipating going to Greeley have every thing enjoyable in store for them.

* * *

Self preservation and philanthropy urge us to the world's evangelization.

After the Jubilee What?

At the end of the first fifty years of Women's Work for woman, the duty is laid upon us as a heritage from the past to not only continue the work so well begun but to increase it by all the powers we inherit in the improved methods over the past. It is not enough to do as well as they did fifty years ago. Our business is to employ agencies as our fore-mothers employed them; at such a ratio we will accomplish all we have assumed is ours, and more too, for as we proceed, new inspiration will accumulate and our endeavor will be to increase our responsibilities.

If we but do our utmost no discouraging note will come from our Women's Mission Boards. Will we celebrate this Jubilee year by bringing our talents, time, money, our own, our best, to the cause represented in Christian Missions. Will we?

* * *

Never before has the subject of the speedy evangelization of the world been so widely and carefully considered, as during the last decade.

About 650 subscriptions that were received at Saint Louis last year at the meeting of the Womens' General Missionary Society, will fall due for *renewal* in June. We must depend upon *each subscriber* to renew in due time. No other one thing can you do more promptly than to send in the renewal of your magazine for 1911. Will you not attend to this promptly?

Study for the Month.

MAY—THE NEW WOMAN OF THE ORIENT.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—John 11.

Roll call—Noted Bible Women.

Topics for Consideration.

1. How women of all races are being influenced by the Gospel.
2. Their changed condition as a result of the Gospel's influence.
3. Character sketch—India.

Twenty-Eighth Annual Convention

Of the Women's General Missionary Society of the United Presbyterian Church of North America--First United Presbyterian Church, Greeley, Colo., May 18th to 22nd, 1911.

Keynote---God's Power.

PROGRAM.

Not by might, nor by power, but by my spirit, saith the Lord of Host.—Zech. 4:6.

THURSDAY EVENING.

Mrs. H. H. Bell, First Church San Francisco, California, First Vice President, presiding.

7:30—Devotional hour. Power with God. Zech. 4:6

7:45—Anthem.

8:00—Word of Welcome, Mrs. J. K. Miller, Greeley, Colorado.
Response Mrs. H. H. Bell.
Response in behalf of Women's Board, Miss E. D. Brown, President, Pittsburg, Pa.

8:25—Anthem

8:35—President's address.
Praise
Appointment of Credential Committee
Announcements
Prayer and Benediction, Pastor of Greeley congregation.
Social hour.

FRIDAY MORNING.

I can do all things through Christ which strengtheneth me.—Phillipians 4:13.

8:40—Devotional hour. Christ our King, Psalm 72:8, 11, 17.

Leader, Mrs. E. F. Gillis, Hanover, Illinois.

9:00—Opening Prayer.

9:05—Business.
Minutes.
Program presented for adoption.
Roll Call.
Appointment of Committees.

9:40—Annual Reports:
Statistics, Miss Susan McNall, Statistical Sec'y., Carnegie, Pa.
The Year's Records, Mrs. Ada Kerr Wilson, Rec. Sec'y, Wilkinsburg, Pa.
The Treasury and Finances, Mrs. J. D. Sands, Pittsburg, Pa., Treas. pro tem and chairman of Finance.

10:25—Morning Worship. The Promise, Acts 1:4,5.
Leader, Mrs. J. P. Cowan, Indianapolis, Ind.

11:05—Work in the South, Mrs. Samuel Yourd, Freedman's Sec'y, Carnegie, Pa.

11:25—Literature, Mrs. John A. Crawford, Literature Sec'y., Pittsburg, Pa.

11:40—Report of Committee on credentials.

11:45—Open Parliament.
Announcements.
Prayer.
Adjournment.

FRIDAY AFTERNOON.

These ought ye to have done, and not to leave the others undone.—Matthew 23:23.

12:45 - Thank Offering Conference.

1:15—Devotional Hour. Christ as a Compassionate Saviour, Matt 9, 36-38.
Leader, Mrs. Charles Currie, Manhattan, Kan.

1:30—Opening Prayer.

1:35—Home and Ministerial Relief, Mrs. Wm. S. Cook, Sec'y Beaver Falls, Pa.

2:05—Afternoon Worship, Rivers of Living Water, John 7:38-39.
Leader, Miss Hannah Patterson, McKeesport, Pa.

2:35—Our Distant Neighbors, Mrs. John A. Wilson, Assistant Foreign Sec'y., Pittsburg, Pa.

3:00—Presentation of Missionaries by Mrs. J. A. Wilson.
Announcements.
Prayer.
Adjournment.

FRIDAY EVENING.

Thanks be unto God for His unspeakable gift.—2nd. Corinthians 9:15.

7:30—Thank Offering Service.
Mrs. Mary Clokey Porter, presiding.
Anthem.
A Year's Work, Mrs. Mary C. Porter, Thank Offering Secy., Allegeheny, Pa.

Address, Mrs. J. P. Giffen, Second Vice Pres., Dunbar, Nebraska.
Announcement of Offerings.
Adjournment.

SATURDAY MORNING.

Whatsoever you do, work heartily as unto the Lord.—Collossians 3:23.

8:40—Devotional hour, Christ as a Worker, John 9:4
Leader, Mrs. C. F. Crooks, Oleander, Cal.
9:00—Opening Prayer.
9:05—Business.
Minutes.
Roll Call.
9:15—The Parsonage, Mrs. Geo. MacDonald, Parsonage Secretary, Allegheny, Pa.
9:30—Women's Missionary Magazine, Mrs. S. M. Kelso, Treasurer, Xenia, Ohio.
9:45—Morning Worship.
"The Gift," Acts 2:38.
Leader, Mrs. N. J. Graham, Columbus, Ohio.
10:15—Our Young Women, Mrs. J. A. Alexander, Y. W. Sec'y.
10:30—Report of Junior Secretary, Mrs. N. Wylie Stevenson, Allegheny, Pa.
10:50—Report of Junior Magazine, Mrs. John A. Wilson, Editor.
11:00—Financial Report of Junior Magazine, Mrs. N. Wylie Stevenson.
Open Parliament.
Adjournment.

SATURDAY AFTERNOON

Rest and Recreation.

SABBATH AFTERNOON

This do in remembrance of me.—Luke 22:19.

3:00—Communion Service.
Pastor of Greeley Congregation, presiding.
Organ Prelude.
Doxology, "All People that on Earth do Dwell."
Invocation.
Praise.
Scripture Lesson.
Prayer.
Anthem.
Sacramental Address, Pastor of Greeley Congregation.
Consecration Psalm.
Prayer of Blessing.
Administration of Sacrament.
Prayer of Thanksgiving.
Praise.
Benediction.

SABBATH EVENING.

Bless the Lord, O my soul, and forget not all His benefits. Psalm 103:2.

7:30—Evening Worship. A Command to be obeyed. Joshua 23:6-10.
Leader Home Missionary.
7:45—Praise.
7:55—Echoes from Edinburgh Conference, Mrs. John A. Wilson.
8:15—Golden Jubilee. Mrs. Mary C. Porter.
8:35—Praise.
Prayer.
Benediction.

MONDAY MORNING.

That the Father may be glorified. John 14:13.

8:40—Devotional hour. Christ as a Man of Prayer.
Leader, Mrs. Walter E. Maxwell, Allegheny, Pa.
9:00—Opening Prayer.
9:05—Minutes.
9:10—Report of Committee on Resolutions.
9:20—Report of Women's Association, by Mrs. James Carothers, Pittsburg, Pa.
9:35—Morning Worship. Claiming the Gift by Prayer, Luke 11:13.
Leader, Mrs. C. W. Crowe, Philadelphia, Pa.
10:05—Report of Nominating Committee.
10:15—Election of Officers.
10:45—Unfinished Business.
Prayer.
Adjournment.

MONDAY AFTERNOON.

And ye are witnesses of these things. Luke 24:48.

1:15—Devotional hour, Christ, as a Bible Student. Luke 24:27
Leader. Miss Martha Hare, Wheeling, W. Va.
1:30—Opening Prayer.
1:35—Temperance Report, Mrs. R. C. Morton, Temperance Sec'y, Allegheny, Pa.
1:45—Conference on Temperance.
2:05—Comparison and Contrast of Home and Foreign Work, Miss Mabel Anderson, Lenox, Iowa.
2:30—Afternoon Worship. Receiving the Spirit through faith. Gal. 3:13-14.
Leader. Mrs. W. E. Smith, East Mansfield, O.

3:00—Conference on Bible Study
Leader Mrs. S. G. Huey, St. Louis.
Bible Study an essential factor in producing the missionary spirit.
(a)—Individual Study, Mrs. W. O. Fisher, Washington, Iowa.
(b)—Bible Study by the Society, Mrs. R. H. Barnes, Welda, Kansas.
3:30—Presentation of Officers.
Prayer.
Adjournment.

MONDAY EVENING.

Go ye into all the world and preach the Gospel to the whole creation.—Mark 16:15.

7:30—Evening Worship, Pouring Forth, Acts 2:17-18.
Leader. Miss Anna Hamilton, India.
7:45—Anthem.
7:55—Address. Subject; "Opportunities of the Medical Missionary," Dr. Phandora Simpson, India.
8:15—Address, Miss Carrie Buchanan, Egypt.
8:35—Address, Mrs J. N. Cotton, Representative of the Freedmen.
Praise.
Prayer.
Benediction.

FIRST UNITED PRESBYTERIAN CHURCH GREELEY, COLORADO

WHERE THE TWENTY-EIGHTH ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY WILL BE HELD MAY 18 TO 22. 1911.

Notice.

☞Delegates are urged to send their names to Mrs. A. M. McClenehan, Greeley, Colorado, as early as possible. The entertainment committee have arranged to provide for every delegate and life member. Before they leave their homes they should have their assignment cards.

This can only be done by prompt response on the part of *every woman* expecting to attend this meeting. Arrangements have been made to furnish lodging and breakfast free. The other meals will be thirty-five cents, except Sabbath day dinner, which will be seventy-five cents.☜

Mrs. T. T. Wilson,
Sec'y Entertainment Committee.

Note: If delegates would understand the importance of the above request there would be little cause for confusion at the end of the journey to Greely.—Eds.

* * *

Through a mistake Miss Belle Hamilton, of India, was reported in the March number of Magazine as having been granted a furlough, instead of Mrs. Alfaretta Hammond, of Egypt.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

The Women's Jubilee.

The Jubilee rallies held under the direction of the Central Committee on United Mission Study, in thirty-one of the principal cities, began in Oakland, California, October 12, 1910 and closed in New York, March 28-30 1911. Was there ever anything like this marvelous movement before in the history of the world? Surely not in women's sphere. From the first rally held until the last, the meetings in every feature have been marked by prayer, zeal and enthusiasm. Through it all such a wave of deep interest in missions, especially foreign missions, has come over our land as had never been dreamed of heretofore. News that came from North, South, East and West, proves that Christian women are banded together to carry out the fourfold purpose of the Jubilee meetings: *to gain a better conception of the great need of missions through study, to deepen the prayer life of the individual Christians, to enlarge the sense of personal responsibility for giving the Gospel to the whole world, and greatly increasing their gifts to the Lord's work.*

What of the women of the United Presbyterian church? Have they heard the rally cry of the Master, "Arise and come up to the help of the Lord against the mighty." Reports from the majority of the cities where Jubilee Rallies were held, where United Presbyterian congregations are found, indicate that the women were serving on committees, and in gifts often averaged more than the sisters of the larger and more wealthy denominations.

The "Pittsburg Jubilee," all admit, was a glorious success in numbers, in spirit, in finances. Of the $87,883 pledged toward the great Jubilee fund by women of fourteen denominations, the women of the United Presbyterian church pledged $31,470 for their foreign work and $10,131 for work in the home land, total $41,601. In this amount there were few large individual pledges.

☞The beautiful part of this gift is that it came from the many—nearly every Women's and Young Women's Society and a goodly number of Junior Societies in Pittsburg and vicinity taking part in it.☜

Some good, kind, interested brethren and sisters, judging from the questions that have come down like snow flakes—seem to think that with the $41,601, the Women's Board will be able and ready to respond to every call for new and enlarged work, from every department of mission work under the care of the Women's General Missionary Society. Would that the Board were able! *But it is not.*

☞The large part of this Jubilee fund is in pledges that run from two to seven years, mostly the latter.☜

For instance one individual pledged $35.00 a year for seven years for a scholarship in the Girl's Boarding School, in Khartum, Sudan. That pledge of $245.00 is for seven years and yet only $35.00 will be paid into the Board Treasury each year. Again, one pledge was for $250.00 a year for seven years, to be paid on the salary of a foreign missionary. That pledge counts $1,750.00 in the Jubilee fund, but only $250.00 of that sum will be paid each year.

Of the 68 foreign salaries undertaken, seven are at present unpledged, hence a goodly portion of the Jubilee money for our foreign work will be needed to sup-

port these seven workers already in the field. Let us thank God for the Jubilee thank-offerings already given and pray earnestly that they may lead all to a higher plane of giving in the future than has ever been in the past. At the New York Rally it will be decided when the time for the Jubilee fund will close. Plans for federation and co-operation of missionary societies will also be formulated and reported later through the *Women's Missionary Magazines.*

Notice.

On account of delayed blanks from a number of missionary societies, the Honor Roll of Women's and Young Women's Societies having doubled their thank-offerings in 1910, will not be published until in the May Magazine.

India News!

So intense is the interest in the home land in everything connected with the women of India and Egypt in their work for their new found Lord; that every item of news is welcome whether it be sent direct for the columns of the Magazine or whether it *of necessity* be copied from sister periodicals. We gladly give space to the following from Miss Kate Hill, Sangla Hill, Punjab, India, taken from the *Christian Instructor:*

Thankofferings From the Women in India.

The giving of offerings in recognition of special gifts from their gods or godesses or to obtain deliverance from plague or to receive some much desired favor, is common in all the religions of India.

In the Hindu temples are found all sorts of offerings in fulfillment of vows made in the presence of the idol. Some childless woman prays for the gift of a son or daughter. She vows certain offerings will be brought and she believes that the child received is in answer to that vow! So she brings her offering and the baby's tiny fingers are taught from earliest childhood to hold the flower, the fruit or the gold.

So it comes natural to our women who have become Christians that they should give a thank offering at least yearly. In all of our mission stations and some villages we have our Women's Missionary Society. In 1908 when our women held their general meeting at Lyallpur, their offering was seven hundred rupees. This meeting is held every three years. This offering was given to various objects in India. The Girls' High School, Pathankot, received a share, the widows in Gujranwala, the doctor at Gujerat, who has performed so many operations on the eyes of our village people, were remembered. Two girls' schools in Zafarwal and Pasrur districts were supported. In one of these the daughter of Diet, the first man ever baptized from the low castes, was teacher!

In 1909 the women of Gujranwala Presbytery alone gave three hundred and fifty rupees. I do not know the amount given in the other two Presbyteries. This was sent to the sufferers in Armenia. No object so appeals to our women as the needs of the oppressed and needy.

This year, 1910, in Sangla Hill district we determined that the opportunity to give would be placed before every woman in the district and we set for our ideal *one hundred rupees.* The year closed in September and the history of the offerings make one of the most interesting in our year's work. They came from villages, from families and individuals. The reasons for giving have been varied and many.

When in camp in most villages, the offering, the need, was explained and their duty was made plain. After this came the voluntary offering. The women seemed pleased that this was to be their own.

At one camp the women from five villages were invited to the tent for special Thank-offering service. Women from

four villages responded to the invitation and about one hundred women came. It was interesting to see a few men coming with each group of women and sitting on the outer edge of the audience as spectators! Their offering at this service was ten rupees.

During the months of July and August all the villages we had visited during the summer gave a Thank-offering. We tried to teach them that as God had given them His best, so they must give their best to Him, and that only *silver pieces and not copper must be brought.*

Most touching were the individual gifts (offerings). One man brought a rupee because his son had recovered from plague. A woman gave a rupee because the girl her son was to marry had also recovered from plague and the wedding taken place. In this same village a poor woman brought four annas (eight cents). She had vowed when in distress (her son was ill with plague) that if God spared his life she would give a Thank-offering. The son died but she fulfilled her vow because her son had died witnessing to the power of Jesus!

A mother brought an offering because her son's eyes had been healed. A woman brought four annas to church, the price of the first butter made from the fresh cow!

One village sent a monthly offering with their teacher. We hope this number will increase. One day seven men came and asked to see the Miss Sahiba. They came in and sat on the floor. They talked of their past lives. The oldest said he had been baptized by Dr. McKee, another said Cummings Sahib had baptized him. One, who was the only one who could read, told of his teacher in a neighboring mission. The last one to speak said he had not been baptized and invited us to come to his village during next camping season and baptize himself and family. At the close of their visit they put seven silver rupees on the table as their Thank-offering from their village. It has been a source of great joy and praise as we have received their offerings.

With the exception of the wives of the teachers, not a Christian woman can read in our district, but they are being taught by the Spirit, and the greatest evidence of His presence is the increased spirit of giving, praying and witnessing found in our Indian Church.

The Thank-Offering.

(The following poem was read at a thank-offering meeting and is published by request.)

Father above! Infinite God!
Supreme in wisdom, love and might;
Thou whom the winds and waves obey,
Who guidest worlds through space aright,
Yet so unlimited thy power,
Thy father-love so rich and free,
That ever, through life's devious paths
Thy gracious hand guides even me.

In christian land, in happy home
My lot was cast by thy decree.
For all the blessings thou hast wrought
O God! I render thanks to thee.
But, as my gratitude and love
I softly breathe, on bended knee,
My heart with keen desire is stirred
To bring some tribute unto thee.

What can I render thee, my God,
For all the gifts on me bestowed,
For all the blessings that have crowned
My journey on life's pilgrim road?
All things are thine, and thine am I.
Thy gifts to me such wonderous store,
I can but count the vast supply
And laud and praise thee more and more.

So when amid my daily cares,
A blessing at my portal knocks,
I love to drop a little coin,
For memory, in my "Thank-you" box;
And as, in quiet happy hours,
I count its contents o'er and o'er,
The richest blessing comes to me
For lo, my coins are coins no more.

Not coins! No! thy amazing grace
Transforms them into *living seed,*
I hold, in trust, a treasure rare
Of which my Lord has need.
With eager loving hand I haste
To plant them in thy mission-field
Nurtured by consecrated prayers,
They shall abundant harvest yield.

If I am faithful to my trust,
If I withhold naught of my store,
And if this life of mine, shall lead
Others to love and serve thee more
I know that when, at last, I kneel
In rapturous awe before thy throne
The thrilling sentence I shall hear
"Servant of God, Well done."

Mrs. Ella F. Brown, Siloam Springs, Arkansas.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27 N. Y.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

"Great is thy faith: be it unto thee even as thou wilt."

"Before they call I will answer; and while they are yet speaking, I will hear."

"Prayer is a key, which turned by the hand of faith, unlocks all God's treasures. —*H. Mow.*

I know not by what methods rare,
But this I know—God answers prayer;
I know not when He sends the word
That tell us fervent prayer is heard;
I know it cometh soon or late,
Therefore we need to pray and wait,
I know not if the blessing sought
Will come in just the way I thought;
I leave my prayer with Him alone
Whose will is wiser than my own.

Selected.

The New Woman of the Orient.

Suggested Program for May.

SONG SERVICE.

PRAYER.

BIBLE READING—Luke 8:49-56; Isa. 42.

ROLL CALL—Famous "New Women of the Orient."

QUESTION BOX—On chapter five of Text Book.

1. What is meant by the new movement among women?
2. How extensive is the movement?
3. Give five principles that lie at the foundation of the movement.
4. What laws were passed to prevent Turkish women from advancing?
5. What action was taken by Turkish women when the new constitution was proclaimed?
6. Give evidence of new life in Constantinople.
7. Who is Halideh Salih, and what is she doing?
8. What did the Moslem women of Russia do?
9. What sign of progress in West Africa?
10. Tell of legal victories in India.
11. What advance step did Rukhmabai take?
12. What proportion of women in India can read and write?
13. Give one unexpected result of the Boxer outbreak in China.
14. Mention signs of progress in China.
15. Name some Chinese women physicians.
16. Tell the story of Mrs. Ahok.
17. Quote a Siamese proverb showing their regard for women.
18. Tell of the Siamese women's clubs.
19. Tell of the changing conditions in Korea.
20. Who was the first woman physician in Korea?
21. What reforms are being made in Japanese family life?

22. How does one Japanese paper account for these reforms?

23 What resolutions were passed by the Moslem women of Egypt at their mass meeting in Cairo?

24. Tell of one of *our* new women in Egypt (See article in this number of Magazine)

25. Name the greatest Hindu reformer.

26. Describe the work being carried on at Mukti, India.

27. Who was the first Indian woman to become a college president?

28. Name a saintly Eurasian Evangelist.

29. What proclamation was made by some Chinese school girls.

30. What is our duty to our sisters in their struggle.

SING—No. 273.

PRAYER—for the women of the Orient that they may be led aright in their devlopment.

MOTTOES.

"All Doors Closed in 1800. All Doors Open in 1900. Will the Church Enter In?"

"Japan is Leading the East—Whither?"

The First Fruits of Missions are Glorious. What shall the Harvest Be?

A Live Society.

The Missionary Circle of the First United Presbyterian church, Washington, Iowa, has been very busy the last few months. The circle has nineteen members all of whom are high school girls.

They have made 7 rag rugs for the girls' dormitory at Camp Creek, Tennessee, and two others for Miss Montgomery's new house which is unfinished and unfurnished. Also sent a small holiday box to Paint Creek. Their thank-offering for the year was thirteen dollars.

Fay M. Taylor, Supt.

Let us hear from others.—Eds.

In America we women went through blood and fire to prove our right to study medicine, while in India this right is never questioned. The women there will not have a man doctor, and the Indian men readily send their daughters to the medical school.—*Dr. Mary Noble.*

A New Plan.

MONMOUTH COLLEGE

Our "Chain Social" has proven to be a good plan for the social and financial development of our association.

Our president invited the cabinet girls to her room one evening and asked each to bring her sewing and a *dime*. We were served with delicious tea and wafers. Before we left we were informed that each cabinet girl was to entertain ten other girls (all of whom were to be members of the association.) We have nearly a hundred girls besides our cabinet of ten.

The cabinet girls as hostesses drew ten names from a hat and each chose a lady member of the faculty, or wife of one of the faculty, each guest being requested to bring her sewing and a *dime*. The ten *Kensingtons* were held simulanteously one Saturday afternoon, each cabinet hostess serving not more than two things; tea or chocolate and wafers. The president was requested to meet a few minutes with each group.

Each cabinet girl was asked to announce to her group that each succeeding Saturday afternoon one of the group was to entertain in like manner until all had entertained. The plan is that after all the groups entertain the cabinet girls and their guests (the original one hundred and ten) are to have an informal evening, inviting all the girls in college, each bringing a *dime*. The money all goes to the Association.

—*The Association Monthly.*

Some of our Missionary societies are using this plan successfully.—Eds.

Whoever prays most helps Most.

—William Goodell.

A Plea for Intercessory Missionaries.

BY MRS. MARY C. R. HUME.

Does the condition of the women in non-christian lands make any difference to us? Let each one answer in her own heart. If it does how much difference does it make? Does it make enough difference that you would be willing to spend five, no I will say three minutes each day, in prayer for them and for the workers whom we have sent to them. None of us can go to them, but there is given to us a most powerful means of helping. I might mention two, giving and praying, but if we most earnestly pray we will also give, and my appeal was to be for *prayer*.

Do we realize what a powerful means God has given us that we may help in this work. It is God's appointed way for obtaining things and the great secret of all lack in our experience in new life and in our work is neglect of prayer. In the 4th chapter of James and the 2nd verse this thought is brought out very forcibly, when we read "*ye have not because ye ask not.*" These words contain the secret of the poverty and powerlessness of the average Christian—neglect of prayer. Many of us are asking; Why is it I am making so little progress in my Christian life? Neglect of prayer, God answers; you have not because you ask not. Why is it that the church of Christ makes so little headway against unbelief and error, and sin and worldliness? Again we have God answering neglect of prayer. "Ye have not because ye ask not."

Prayer occupied a very prominent place and played a very important part in the earthly life of our Lord. In Mark 1:35, we read, "And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed." The preceding day had been a very busy and exciting one, but Jesus shortened the hours of needed sleep that He might arise early and give Himself to more sorely needed prayer. Again in Luke 6:12 where we read, "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God." Our Saviour found it necessary on occasions to take a whole night for prayer.

The words "pray" and "prayer" are used at least twenty-five times in connection with our Lord in the brief record of his life in the four gospels, and His praying is mentioned in places where the words are not used.

Evidently prayer took much of the time and strength of Jesus, and can we follow Him closely if we do not spend much time in prayer. Christ's ministry did not close with life, He now lives "to make intercession for us" to pray. Praying is the principal thing He is doing now. It is by His prayers that He is saving us. What could more impress us with the importance of praying, than the thought that this is the principal occupation at present of our risen Lord. This ministry of intercession is a glorious and mighty ministry, and we can all have part in it. The woman who is shut away from the public meeting can have part in it. The busy mother and housewife with her numerous duties, she can mingle prayers, for her household, for the unsaved, for foreign missionaries in her home church and pastor with even the humblest duties she has to perform, and her duties will not be any more poorly performed on account of the prayer.

But if we would maintain the spirit of prayer we must take time when we shall shut ourselves up in the secret place alone with God for nothing but prayer, and let us take leisure to actually get into God's presence when we pray. In very much of our prayers there is really but little thought of God. Our mind is taken up with the thought of what we need, and is not occupied with the thought of the mighty and living Father of whom we are seeking it. Often times it is the case that we are occupied neither with the need nor with the one to whom we are praying, but our mind is wandering here and there throughout the world. There

is no power in that sort of prayer. But when we really come into God's presence, really meet him face to face, really seek the things we desire from Him, then there is power.

Before a word of petition is offered, we should have the definite and vivid consciousness that we are talking to God, should realize that he is listening as we pray and is going to grant the petition that we ask of Him. The spirit will help us to obtain this earnestness in prayer for we have the promise in Romans 8:26, "And in like manner the spirit also helpeth our infirmity for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered." With such a helper and so great power will you not be willing to spend at least three minutes out of twenty-four hours in prayer for these, our sisters and those who have given their lives to tell them of our Saviour.

And may I ask for one moment more to be spent in earnest prayer for our home church. Do you not think if we would use sixty seconds in earnest prayer, for our pastor and our own congregation in all its departments of work, that some of the crooked could be made straight, and the rough ways made smooth, and all flesh see the salvation of God.

Anisa Moosa Maawad.

Mrs. Mawaad will be remembered by many as Anisa Moosa, daughter of Rev. and Mrs. Ibrahim Moosa, now laboring in Assiut, Egypt.

In 1881 Ariba Pasha raised a rebellion against the Egyptian government and aroused the Moslems against the Christians which resulted in a massacre in Alexandria and elsewhere, and compelled the missionaries to flee. Mr. Moosa having been a Moslem was in special danger and fled to this country and made Xenia O., his home where he remained eleven years. During this time he took a course in the Theological Seminary, and was licensed to preach, returning to Egypt as a native preacher in which capacity he has been employed in various places up to this time. While in this country he took out naturalization papers for his protection when he returned to Egypt. He has been known wherever he has been as a good man, characterized by faithfulness and humility.

Anisa, a young girl, on coming to this country was in the home of Mr. and Mrs. J. B. Carruthers, about two years and attended Xenia Female Seminary where by her intelligence and agreeable manners she became a universal favorite with teachers and schoolmates. Her knowledge of the scripture was wonderful and in the doctrines of the United Presbyterian Church, she was well versed. By her consistent Christian life she won many friends, and she was well prepared for her future work. She returned to Egypt with her parents although in her letters she says she still loves America.

In a few years she married Rev. Maawad, a native United Presbyterian pastor. Their oldest son Shafeek, is now in his last year in college. The names of the other children are Leneris, Hebebe and the daughter, Tafeeda. Their faces indicate their character. Anisa loves her husband's congregation and is active in various ways in its advancement.

We are indebted to Mrs. E. H. Carruthers, of Xenia, Ohio, for the family group of Rev. and Mrs. Maawad, of Assiut, Egypt.—See frontispiece. Eds.

Treasurer's Report for months of January and February, 1911.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedm's Missions	Junior Special	Church Exten. & Parsonage	Minister'l Relief	Paym't on Parsonage Loans	Home for Missionr's Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Conting't Fund	Women's Asso. Work: Orph's Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Col. Hospital	Magazine Fund	Miscellaneous	TOTAL
Albany		10 00																		10 00
Allegheny	201 00	221 00	69 00		120 00	10 00	19 00	20 00						3 00					5 00	668 00
Argyle			250 00			30 00														280 00
Arkansas Valley	10 00	12 00	8 00	2 00	3 00	8 00	2 00	2 00												47 00
Beaver Valley	10 00	25 00	30 00		22 00		10 00	6 00												103 00
Boston	65 00		9 00	20 00	20 00	10 00	5 00	5 00												134 00
Butler	104 00	287 00	30 00	20 00	24 00	11 00	5 00	2 00						1 00	61 00					545 00
Caledonia	3 00		3 00	3 00	6 00						20 00									35 00
Cedar Rapids	20 00	54 00	12 00	24 00	10 00	5 00														125 00
Cleveland	66 00	189 00	60 00	18 00	30 00		27 00	12 00							5 00	10 00	5 00			422 00
College Springs	40 00	100 00	8 00		5 00	10 00														163 00
Colorado	10 00	126 00	5 00									25 00								166 00
Concordia	10 00		10 00		8 00															28 00
Delaware	42 00		12 00																	54 00
DesMeines		32 00		10 00		3 00														45 00
Detroit			18 00				10 00													28 00
Frankfort						44 00														44 00
Garnett		4 00			5 00															9 00
Illinois Central	15 00		20 00																	35 00
Illinois Southern	10 00	340 00	20 00	10 00	15 00	8 00		5 00												408 00
Kansas City					5 00		5 00													10 00
Kiskiminetas	25 00				10 00		10 00													45 00
Los Angeles	113 00	15 00	21 00	15 00	41 00		23 00	5 00											2 00	235 00
Mercer		12 00	4 00			36 00									13 00					65 00
Monmouth	5 00	132 00			5 00		5 00													147 00
Monongahela	269 00	1245 00	170 00	19 00	174 00	17 00	90 00	24 00												2008 00
Muskingum	13 00	136 00	13 00	3 00	10 00	10 00	10 00	10 00												205 00
New Jersey	5 00	10 00	25 00																	40 00
Ohio First	21 00	125 00	26 00		24 00	11 00	5 00	7 00												219 00
Oklahoma	5 00																			5 00
Omaha		13 00																		13 00
Oregon	23 00	78 00	13 00	6 00	6 00		4 00	3 00												133 00
Pawnee	21 00		30 00		4 00		5 00													60 00
Puget Sound	10 00	15 00	5 00	5 00																35 00
San Francisco	23 00	58 00	8 00		2 00		2 00							1 00						89 00
Sidney	31 00		35 00	12 00	12 00															90 00
Steubenville	40 00	70 00	34 00		14 00	25 00														183 00
Westmoreland	296 00	300 00	9 00			9 00														614 00
Wheeling	25 00		14 00	2 00	36 00	5 00	10 00	7 00												99 00
Xenia	35 00	466 00	74 00	5 00	52 00		8 00	1 00						10 00					1 00	652 00
Mrs. George Bryson					5 00															5 00
Miss Aleda Hawk		25 00																		25 00
M. A. Bell (Miss)		24 00																		24 00
Friends of Missions			10 00																	10 00
Children, Southwick, Idaho						8 00														8 00
Children, Mrs. T. S. Work						10 00														10 00

Children, Sandy Hill S, S.			4 00																	4 00
Menefee Co., School Board			50 00																	50 00
Athens, Tenn					100 00															100 00
Prairie Farm					235 00															235 00
W. M. S., Corsicana, Texas	10 00		3 00	2 00	3 00			2 00												20 00
Frenchburg, Ky., School			208 16																	208 16
Juniors, Lyndon, Kans.	30 00																			30 00
Rent										19 00										19 00
W. M. S., Southwick, Idaho	10 00																			10 00
Mrs. R. A. Brown												25 00								25 00
W. M. S., Atlanta, Ga.	5 00																			5 00
Norris Square S. S., Phila		125 00																		125 00
Santa Ana Cong		125 00																		125 00
Second Providence, R. I.													185 59							185 59
Chartiers Cong													61 46							61 46
Rev. T. L. Scott													77 39							77 39
Third Chicago													100 00							100 00
Mrs. H. F. Wallace												25 00								25 00
Mrs. E. C. Robinson												25 00								25 00
Mrs. J. R. McCune														300 00						300 00
Miss M. J. Clement			10 00																	10 00
Dr. J. Phandora Simpson from Societies 2nd Chicago	14 50																			14 50
Interest	745 00		90 00									90 00		801 90				90 00		1816 90
Parsonage Re-payments									2744 67											2744 67
Items of cents														30						30
Total	2380 50	4369 00	1420 16	176 00	1006 00	270 00	255 00	111 00	2744 67	19 00	20 00	190 00	424 44	1117 20	79 00	10 00	5 00	90 00	8 00	14694 97

Young Women's Special, $170.00. Temperance, $8.00.

The report of Foreign Visiting Committee Fund will be given in full when completed.

Jubilee offerings not reported until later.

PARSONAGE RE-PAYMENTS—First, Sioux City, Iowa, $110.28: First, Hutchinson, Kans.. 47.18: Superior, Neb., 166.50; Ewing Neb., 40.88; Conway, Pa. 88.25; Guthrie. Okla., 55.50; Altus, Okla., 41.65; Gladden, Pa., 37.46; Spirit Lake, Idaho, 55.50; First. Schenectady, N. Y., 83.25; East Mansfield, O., 27.75; Montrose Ave.. Chicago, Ill., 88.80; Burlington. Iowa, 55.00; Central Falls, R. I., 69.38; First, Kansas City, Kansas, 277.50; First. East McKeesport, Pa., 63.83; Donora, Pa., 75.00; Olympia, Wash., 42.50; Third, Spokane. Wash., 127.70; Lincoln, Neb.. 50.00 Roosevelt, Okla., 16.65; Forest Ave., Bellevue, Pa., 83.25; First. Indianapolis, Ind., 41.63; Dales Memorial, Philadelphia, Pa., 388.50: Harvard Heights, Los Angeles, Cal., 69.38; Toronto. Ohio, 55.50; Clarion. Iowa. 136.25; Benton Lawn, Kansas City. Mo.. 56.50; Bristol. Colo., 44.40; West Allis. Wis., 50.00; Eighth, Chicago. Ill., 70,50; Woodruff Ave.. Indianapolis. Ind., 55.50; North, Allegheny, Pa., 77.70.

MRS. J. D. SANDS, Treas. Protem, 123 Roup St., Pittsburgh, Pa.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

Regular meetings of the Board were held February 21st and March 7th. A special meeting was held February 28th. The president presided at all the meetings, Mrs. Porter, Mrs. Wilson, Mrs. Morton, Mrs. Cook led in prayer.

Treasurer reported receipts for February, $6,052.10, and disbursments $12,266.53.

Mrs. Yourd was appointed delegate to and attended the Jubilee, and represented the work of the Board in Albany and Troy, March 2nd and 3rd. Mrs. John A. Wilson gave a very interesting report of the Jubilees held in Baltimore and Philadelphia. A young woman of Baltimore said when her education is completed she will go to the foreign field as a missionary nurse. Mrs. Mary Clokey Porter will represent the Board at the final Jubilee meeting, which convenes in New York, March 28-30.

Foreign Secretary read a letter from Miss Rena Hogg, in which she told of a serious operation she had, since returning to Scotland. Later a favorable report of her convalescence was received. Miss Margaret Smith, of Cairo, Egypt has been granted a furlough.

In the Parsonage department a loan of an additional $400 was granted to the Manhattan, Kansas, congregation.

A loan of $1400 for 10 years was given to the Seaman, Ohio, congregation. Mrs. Cook, Home Secretary, read interesting reports of the work from the different fields in the home land. Miss Irma Allen, of Los Angeles, reported 522 calls made during the month and Miss Workman, of Woodlawn, made 275. Other reports were from Good Hope, Paterson, Brushton, Columbus, Second San Francisco, Dayton, Johnstown, New York.

Rev. William Wheeler was appointed missionary to the Indians at Simnasho. He suceeded Rev. J. A. Speer, who labored in that field for so many years. Miss Ora E. Haft, of Tama, reports many calls for medicine received from the Indians. The church organization at Frenchburg, was effected Saturday, February 24th. Freedmen's Secretary submitted plans for the annex to the Robinson Memorial Infirmary, at Millers Ferry, which was approved. By a unanimous vote the name Robinson Memorial Infirmary was changed to Robinson Memorial Hospital.

At the earnest request of the parents it was decided that the boarding school at Arlington, Alabama, will remain open during the two vacation months, and the children will be allowed to spend their vacation there. A touching tribute is that of Rev. W. G. Wilson, pastor and principal, of our mission at Birmingham, Alabama, who has given five hundred dollars to the Eliza B. Wallace Memorial Hospital, at Knoxville, for the purpose of providing the ward on the main floor of the new addition, in memory of his wife, who gave the best years of her life to mission work among her own people.

Much annoyance has been caused by congregations making appeals for aid in erecting parsonages, to individual societies. The Board earnestly requests that they do not make appeals to Missionary societies for aid in erecting parsonages, for the money raised by the society is wholly for the support of special work assigned to the Women's General Missionary Society by the General Assembly. Because of the great need we must protect our societies.

There will be no bulletin issued this quarter and the wisdom of its continuance will be brought before the Convention at Greeley, for discussion.

Mrs. William S. Cook and Mrs. Ada Kerr Wilson, were appointed delegates and Mrs. J. A. Wilson and Mrs. Geo. MacDonald, alternates, to the General Assembly which convenes in Washington, Pa., in May.

(Mrs.) Ada Kerr Wilson,
Secretary.

THE BEST STORY OF THE YEAR.

Could a better Home Mission story be written than "The First Church's Christmas Barrel," by Caroline Abbot Stanley? This story was published in the Ladies' Home Journal of December, 1910. No story for years has given so much genuine amusement to all classes of readers of that far-famed Journal. For weeks after it appeared—everywhere, men as well as women were asking each other with broad smiles on their faces—"Do you take the Ladies' Home Journal? If so be sure and read 'The First Church's Christmas Barrel.' If not, get a copy. It is the best story of the season."

So often were these remarks heard, that the writer of this notice summed up courage and wrote the Curtis Publishing Company for permission to have it published as a leaflet by the Women's Board of our United Presbyterian Church. Permission was kindly granted under easy conditions which will be faithfully complied with by the Board. While the story naturally belongs to the Christmas tide, it will be on sale at the May convention of our Women's General Missionary Society at Greeley, Colorado, in order that lessons may be learned from it by the women of the Church before they plan for the boxes and barrels to be sent to the mission stations this coming fall. We speak for this charming new leaflet a wide circulation. It should carry with it a blessing into every home throughout the church.

Send orders for leaflet to the Women's Board, 904 Publication Building, 209 Ninth street, Pittsburg, Pa.

MRS. MARY C. PORTER,
Thank Offering Secretary.,
15 Marshall Ave. N S., Pittsburg, Pa.

HAVE YOU READ
"GOD'S PLAN FOR WORLD REDEMPTION."
By Rev. Charles R. Watson, D. D.,
Foreign Secretary.

This book should be in every Women's Missionary Society Library. Send at once to Board of Foreign Missions, United Presbyterian Church, 200 North 15th Street, Philadelphia, Pa.

Cloth 50c. **Paper 35c.**

MRS. ROBERT RUTLEDGE,
Saint Louis, Missouri,
PRESIDENT.

MRS. J. P. GIFFEN,
Superior, Nebraska,
SECOND VICE PRESIDENT.

OFFICERS OF THE WOMEN'S GENERAL MISSIONARY CONVENTION,
GREELEY, COLORADO, MAY 18–22, 1911.